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GUTZLAFF # JOURNAL OF RESIDENCE  
IN SIAM



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# JOURNAL

OF A

RESIDENCE IN SIAM,

AND OF A

VOYAGE ALONG THE COAST OF CHINA

TO

MANTCHOU TARTARY.

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BY CHARLES GÜTZLAFF.

(First published in the Chinese Repository.)

CANTON: CHINA.

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1832.

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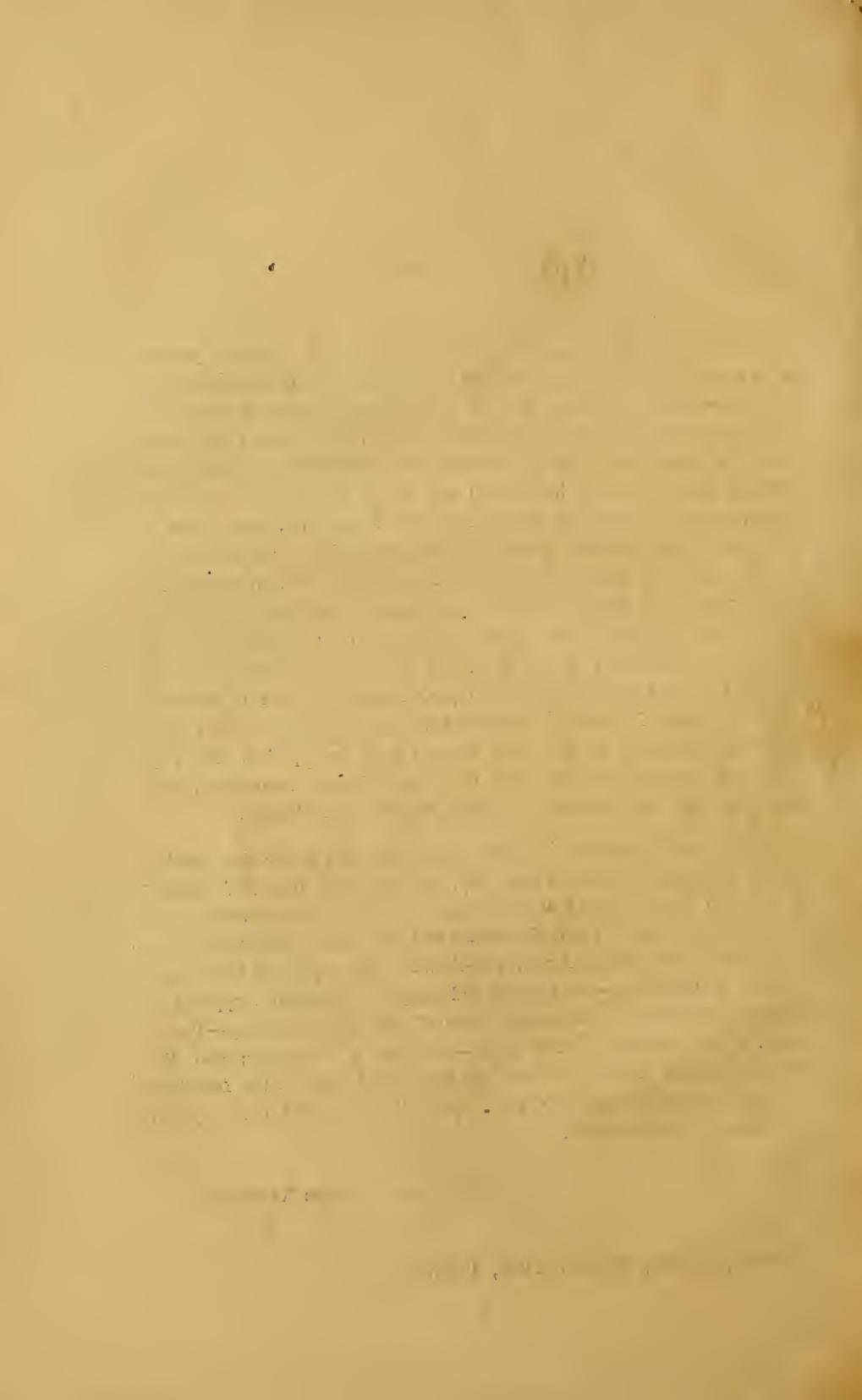
## A D V E R T I S E M E N T.

We are happy in being able to bring before our readers a journal of so novel and interesting a character as that which we commence below. To an individual who sees millions of his species wrapt in the gloom of ignorance and idolatrous superstitions, and devotes himself to the noble service of working out their deliverance, the consideration of civilized and christian society, and of home, will not, in the least degree, lose their value; on the contrary, as they are viewed in contrast, their value is enhanced, while yet they are willingly forgone, and are counted but loss for the excellency of the knowledge of Jesus Christ. Mr. G. is from the neighbourhood of Stettin; about six years ago, he relinquished the most inviting considerations, even royal patronage, to commence the humble labours of a missionary in the East. He is now on a voyage north expecting to visit Formosa, Loochoo, Japan, Corea, and some of the ports along the coast of China; of this second voyage, it will be in our power, we hope and expect, to give some account at an early period. The population of Bankok, at which place the present journal commences, was, four years ago, 401,300 souls, of whom 360,000 were Chinese.

To the above prefatory remarks, which appeared in the first number of the Repository—published last May, we here add; that Mr. Gutzlaff returned to Macao, on the 4th of September, after “a most eventful voyage,” which occupied about six months and ten days. During that time, he visited, in succession, Amoy, Fuh-chow-foo, the capital of Fuhkeen,—Ningpo, in Chekeang,—the Chusan and neighbouring islands, opposite to Ningpo,—Shanghae, in Keangsoo, south of the Yangtsze-keang,—Tsungming, at the mouth of that river,—and part of Shantung; also the Penghou islands, Formosa, Corea, and the chief islands of the Lewchew or Loochoo archipelago. Of this voyage it is expected that very full accounts will be published.

EDITOR OF THE CHINESE REPOSITORY.

*Canton, China, October 10th, 1832.*



## JOURNAL.

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MAY, 1831. DURING a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of the time was taken up by administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favourable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and, as the votaries of a western religion had conquered Burmah, peo-

ple presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again roused, when there were brought to Bangkok, Burman tracts, written by Mr. Judson, in which it was stated that the Gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's Kingdom, were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take, in the war between Quedah and themselves. When the King first heard of their neutrality, he exclaimed: 'I behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful.' This favourable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness, from farther labour there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavoured to rally my robust constitution, I could readily perceive, that I was verging, daily, with quick strides, towards the grave; and a burial place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavours, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which tomorrow they will entirely reject. Their friendship is unsteady; their attachment to the gospel, as the word of eternal life, has never been very sincere; neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the

public institutions are for the promotion of this superstition. A system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe, engrosses, theoretically, as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Budha; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steel-ed against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculcated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection they are equally void of this standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are every where to be met. Notwithstanding, the Siamese are superior in morality, to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favored by an over-ruling Providence, I had equal access to the palace, and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a

youth, of about 23, possesing some abilities, which are however swallowed up in childishness. He speaks the English; can write a little; can imitate works of European artisans; and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden.—The son of the Phra Klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence.—Chow-nin, the step-brother of the King, is a young man, of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he lived not to read it; for he was burnt in his palace in the beginning of 1831.—Kroma-khun, brother-in-law to the former king, a stern old man, called in my medical help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side, he again called in my aid; yet his

proud son despised the assistance of a barbarian; neither would the royal physicians accept of my advice; and the man soon died. Even a disaster of this description, served to recommend me to his Majesty, the present King, who is naturally fond of Europeans; and he entreated me not to leave the kingdom on any account; but rather to become an officer, in the capacity of a physician.—Paya-meh-tap, the commander in chief of the Siamese army in the war against the Laos or Chans, returning from his victorious exploits, was honored with royal favour, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side, and converse with him upon various important subjects.—Payarak, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontiers of Cochinchina, urged me to explain to him the nature of the gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken.—The mother of prince Kroma-zorin, one of the wives of the late king, contrasted Evangelical truth with Budhistical nonsense, when she made me meet one of her most favorite priests, of whom she is a decided patron. Though she had built a temple for the accommodation of the priests of Budha, that mass might be constantly performed in behalf of her son, who lately died, she thought it necessary to hear, with all her retinue, the new doctrine, of which so much had been said at court of late.—The sister of Paya-meh-tap invited me, on purpose to hear me explain the doctrine of the gospel, which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts I would only remark, that I maintained intercourse with the individuals here men-

tioned, against my inclination; for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged that, in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the King.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests,—one of them the favorite chaplain of his Majesty, the other a young man of good parts, but without experience,—were anxious to be fully instructed in the doctrines of the gospel. They came during the night, and persevered in their application, even with neglect of the study of Bali, the sacred language, and of their usual services in Buddhism. The elder, a most intelligent man, about 20 years of age, continued for months, to repair with the Bible to a forest, boldly incurring the displeasure of the King. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow-citizens; a Cambojan priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bangkok would outweigh Calcutta. But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most

unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches; for instance, steam engines, saw mills, cannon foundries, cultivation of indigo and coffee; but with the exception of one Frenchman, their offers were all refused; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them, are eventually realized; and their character as faithful children of the Romish church, has been fairly exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the King, until he had sent a trustworthy person to ascertain the fact. Still doubts agitated the royal breast as to the issue of the war with the invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not

conquered these, their inveterate enemies. Notwithstanding, the Siamese government could gladly hail the emissaries of Burmah, who privately arrived with despatches, the sole object of which was to prevail upon the King of Siam not to assist the English, in case of a breach, upon the plea of common religion and usages. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His Majesty has decked a few straggling wretches in the uniform of Sepoys, and considers them as brave and well-disciplined as their patterns. Chow-fa-nooi, desirous of imitating foreigners, has built a ship, on a small scale, and intends doing the same on a larger one, as soon as his funds will admit. English, as well as Americans, are disengaged in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

The natives of China come in great numbers from Chaou-chow-foo, the most eastern part of Canton Province. They are mostly agriculturists; while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tangan (or Tung-an) district, in Fuhkeen province, are few, mostly sailors or merchants. Those from Hainan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful class. Language, as well as customs, derived from the Chaouchow Chinese, are prevalent throughout the country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and be-

come Siamese in their very dress. As the lax, indifferent religious principles of the Chinese, do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut their tails, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the King, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the King, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese,—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labour patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy Hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Bamplasoi, a place near the mouth of the Meinam, and began to revenge themselves upon their tyrants: but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds, and utter want of the

necessaries of life, obliged them to surrender. The ringleader escaped to Cochinchina, but most of his followers were either massacred, or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression,) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

Great numbers of the agriculturists in Siam are Peguans, or Mons (as they call themselves). This nation was formerly governed by a king of its own, who waged war against the Burmans and Siamese, and proved successfnl. But having, eventually, been overwhelmed, alternately, by Burman and Siamese armies, the Peguans are now the slaves of both. They are a strong race of people, very industrious in their habits, open in their conversation, and cheerful in their intercourse. The new palace which the king of Siam has built, was principally erected by their labour, in token of the homage paid by them to the 'lord of the white elephant.' Their religion is the same with that of the Siamese. In their dress, the males conform to their masters; but the females let their hair grow, and dress differently from the Siamese women. Few nations are so well prepared for the reception of the gospel as this; but, alas! few nations have less drawn the attention of European philanthropists.

The Siamese are in the habit of stealing Burmans and making them their slaves. Though the English have of late interposed with some effect, they nevertheless delight in exercising this nefarious practice. There are several thousand Burmans living, who have been enslaved in this way, and who are compelled to work harder than any other of his Majesty's subjects. They are held in the utmost contempt, treated barbarously, and are scarcely able to get the necessities of life.

Perhaps no nation has been benefitted, by coming under the Siamese dominion, with the exception of the Malays. These Malays, also, are principally slaves or tenants of large tracts of land, which they cultivate with great care. They generally lose, as almost every nation does in Siam, their national character, become industrious, conform to Siamese customs, and often gain a little property. With the exception of a few Hadjis, they have no priests; but these exercise an uncontrolled sway over their votaries, and know the art of enriching themselves, without injury to their character as saints. These Hadjis teach also the Koran, and have generally a great many scholars, of whom, however, few make any progress, choosing rather to yield to paganism, even so far as to throw off their turbans, than to follow their spiritual guides.

There are also some Moors resident in the country, who are styled emphatically by the Siamese, *Kah*, strangers, and are mostly country-born. Their chief and his son Rasitty enjoy the highest honors with his Majesty; the former being the medium of speech, whereby persons of inferior rank convey their ideas to the royal ear. As it is considered below the dignity of so high a potentate as his Siamese Majesty, to speak the same language as his subjects have adopted, the above-mentioned Moor-man's office consists in moulding the simplest expressions into nonsensical bombast, in order that the speech addressed to so mighty a ruler may be equal to the eulogiums bestowed upon Budha. Yet by being made the medium of speech, this Moor has it in his power to represent matters according to his own interest, and he never fails to make ample use of this prerogative. Hence no individual is so much hated or feared by the nobles, and scarcely any one wields so imperious a sway over the royal resolutions. Being averse to an extensive trade with Europeans, he avails himself of every opportunity to shackle it, and to promote intercourse with his own countrymen,

whom he nevertheless squeezes whenever it is in his power. All the other Moor-men are either his vassals or in his immediate employ, and may be said to be an organized body of wily constituents. They do not wear the turban, and they dispense with the wide oriental dress: nor do they scruple even to attend at pagan festivals and rites, merely to conciliate the favour of their masters, and to indulge in the unrestrained habits of the Siamese.

In the capacity of missionary and physician, I came in contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Camboja and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kau (white Laos), and Lau-pung-dam (black or dark Laos), owing partly to the colour of their skin. These people inhabit mostly mountainous regions, cultivate the ground, or hunt; and live under the government of many petty princes, who are dependant on Siam, Burmah, Cochinchina, and China. Though their country abounds in many precious articles, and among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books, are relations of the common occurrences of life, in prose; or abject tales of giants and fairies. Their religious books in the Bali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Budhism

in these parts, because most of the vestiges of Samo Nakodum, apparently the first missionary of paganism, are to met with in their precincts; yet the temples built in honour of Budha, are by no means equal to those in Siam, nor are the Laos as superstitious as their neighbours. Their language is very soft and melodious, and sufficiently capacious to express their ideas.

The Laos are dirty in their habits, sportful in their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats, covered with grass; importing the productions of their own country, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese industry. This trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, Chow-vin-chan. This Prince, who was formerly so high in favour with the late King of Siam, as to be received, at his last visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier, injurious to the trade of his subjects, and to his own revenues. He applied repeatedly, to the Court at Bangkok for redress: and being unsuccessful, he then addressed the governor himself: but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with

the King, an event for which he was wholly unprepared. His rising, however, transfused so general a panic among the Siamese, that they very soon marched *en masse* against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. Paya-meh-tap, the Siamese Commander-in-chief, not only endeavoured to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives (generally country people), was very great. They were brought down the Meinam on rafts; and were so short of provision, that the major part died from starvation: the remainder were distributed among the nobles as slaves, and were treated more inhumanly than the most inveterate enemies; while many of the fair sex were placed in the harems of the King and his nobles.

Forsaken by all his subjects, Chow-vin-chan fled with his family to one of the neighbouring Laos chiefs; in the mean time, the Cochinchinese sent an envoy to interpose with the Siamese Commander-in-chief on his behalf. The envoy was treacherously murdered by the Siamese, together with his whole retinue, consisting of 100 men, of whom one only was suffered to return to give an account of the tragedy. Enraged at a breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochinchinese then sent an ambassador to Bangkok, demanding that the author of the murder should be delivered up; and, at the same time, declaring Cochinchina the mother of the Laos people, while to Siam was given the title of father. Nothing could be more conciliatory than the letter addressed, on the occasion, to the King of Siam; but the latter, refusing to give any decisive answer to this and other messages repeat-

edly sent to him, himself despatched a wily politician to Hue, who however, was plainly refused admittance, and given to understand that the kings of Siam and Cochinchina ceased henceforth, to be friends. The king of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war boats, after the model made by the governor of Ligore.

But, whilst these war boats, or as they might be more appropriately called pleasure boats, were building, Chow-vin-chan, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, within sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died; while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, Chan-Pung-dam, is now extinct, the country is laid waste, the peasants, to the number of 100,000 have been dispersed over different parts of Siam; and the whole territory has been brought, notwithstanding the remonstrances of the Court of Hue, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Samplung pagoda, a temple erected by the father of Paya-meh-tap, on the banks of the Meinam, near the city of Bangkok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese Majesty, who forgives even when no offence has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bangkok for sale. Hence I have been able to converse with some of the Kahs, who stated to me, that their countrymen live peaceably and without wants, on their mountains, cultivating just so much rice as is sufficient for their own use ; and that they are without religion or laws, in a state of society, not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and, under the hand of a patient misnister of Christ, may be as much benefited by the divine Gospel, as have heen the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese Mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose Emperor they are accustomed to send regular tribute, by the hands of an ambassador.

Amongst the various races of people who inhabit Siam, there are also Kamehs or natives of Camboja. This country, situated to the south-east of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayan and other ancient Hindoo poems ; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Budhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Bali books. Most of their

books,—and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Camboja was very long ruled by its own princes; but lately, disunion induced two brothers to take up arms against each other. Cochinchina and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Cochinchina, and three to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambojans are a cringing, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well-formed, but the females are very vulgar in their appearance. They are on equality with their neighbours, in regard to filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silk-worm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betelnut, and to converse in their harsh language, are the most agreeable amusements of this people.

Camboja is watered by the Meinam kom, a large river, which takes its rise in Thibet. Like the southern part of Siam, the land is low and fertile, and even well-inhabited. The principal emporium

is Luknooi (so called by the natives), the Saigon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade (principally in betelnut and silk), both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall, erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Camboja has been the cause of much hostility between Siam and Cochinchina; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Luknooi, was about to put out to sea in order to defend the Cambojan coast against an expected descent of the Siamese; while at the same time, the Cambojans are anxious to regain their liberty, and to expel the Cochinchinese, their oppressors.

Cochinchina or Annam, united by the last revolution with Tonquin, has always viewed Siam with the greatest distrust. Formerly, the country was divided by civil contests; but when a French bishop had organized the kingdom, and amplified its resources under the reign of Coung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbour; they have also been successful in kidnapping some of the subjects of Annam; and the captives have mostly settled at Bangkok, and are very able tradesmen. If the character of the Cochinchinese was not deteriorated by the government, the people

would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochinchinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now -to make some remarks on the introduction of Christianity into Siam. When the Portuguese first came to this country, in 1622, they immediately propagated their own religious tenets. The French missionaries came to the country sometime afterwards, by land. They had high anticipations of success from the assistance of the Cephalonian Phaulkon; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able labourers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of leaning the Bali language. But, when the treachery of Phaulkon had been discovered, he himself killed and the French expelled, the influence of the priests vanished; the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that, while in all other countries, where Romanists have entered their converts have been numerous, there have never been but a few in Siam. At present, only a small number,—mostly the descendants of Portuguese, who speak the

Cambojan and Siamese languages,—constitute their flock; they have at Bankok, four churches; at Chanti-bun, one; and lately, a small one has been built at Jutaya, the ancient capital. Yet, all this would be of little consequence, if even a few individuals had been converted to their Saviour, by the influence of the Holy Spirit. But, to effect this change of heart and life, seems, alas! never to have been the intention of the spiritual guides, or the endeavour of their followers. I lament the degradation of people, who so disgrace the name of Christians; and would earnestly wish that never any convert of such a description was made.

The labours of the protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam, has been universally roused; and they predict the approach of the happy time, when even Siam shall stretch forth its hands to the Saviour of the world.

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapan-wood, beche de mar, birds' nests, sharks'fins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks every year, in February, March and the beginning of April, arrive from Hainan, Canton, Soakah, (or Soo-ae-kea, in Chaou-chow-Foo,) Amoy, Ningpo, Seang-hae, (or Shang-hae-heen, in Keangnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 80 in number. Those which go up to the Yellow sea, take mostly, sugar, sapanwood, and betelnut. They are called Pak-tow-sun (or Pih-tow-chuen, white headed vessels), are usually built in Siam, and are of about 290 or 300 tons, and are manned by Chaou-chow men, from

the eastern district of Canton province. The major part of these junks are owned, either by Chinese settlers at Bangkok, or by Siamese nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly thrown, into prison.—Though the trade to the Indian archipelago is not so important, yet about 30 or 40 vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled a supercargo. Whether the owner or not, he has charge of the whole cargo, buys and sells as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the Ho-chang or pilot. During the whole voyage, to observe the shores and promontories, are the principal objects, which occupy his attention, day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the To-kung (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador to purchase provisions; and a Heang-kung, (or priest,) who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called Tow-muh (or head men), have charge of the anchor, sails, &c.; and the rest, called Ho-ke, (or comrads,) perform the menial work, such as pulling ropes, and

heaving the anchor. A cook and some barbers, make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins; long, narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the Tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behaviour, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board; with which he trades, wheresoever the vessel may touch, careing very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender. These sailors are not, usually, men who have been trained up to their occupation; but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if any thing of importance is to be done, they will bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men im-

mediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they can not but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration for improvement is proposed, they will readily answer,—if we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo-po, called also Teen-how, 'queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeen, near the district of Fuh-chow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously

strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—“follow the spirits,”—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves. When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humour, and recourse is had to the demons of the air. When all endeavours prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favour of the demons, nor return from a voyage without showing their gratitude to their tutelar deity. Christians are the servants of the living God; who has created the heavens and the earth; at whose command the winds and the waves rise or are still;

in whose mercy is salvation, and in whose wrath is destruction ; how much more, then, should they endeavour to conciliate the favour of the Almighty, and to be grateful to the author of all good ! If idolaters feel dependant on superior beings ; if they look up to them for protection and success ; if they are punctual in paying their vows ; what should be the conduct of nations, who acknowledge Christ to be their Saviour ? Reverence before the name of the Most High ; reliance on his gracious protection ; submission to his just dispensations ; and devout prayers, humble thanks-giving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels ; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves and fornicators. They will indulge in the drug till all their wages are squandered ; they will gamble as long as a farthing remains ; they will put off their only jacket and give it to a prostitute. They are poor and in debt ; they cheat, and are cheated by one another, whenever it is possible ; and when they have entered a harbour, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene ; yet they never condemn themselves to eternal destruction. A person who has lived among these men, would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity ; which, even in its most degenerate state, proves a greater check on human depravity, than the best-arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation

is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a Directory; which, being the result of centuries of experience, is pretty correct, in pointing out the shoals, the entrances of harbours, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs: according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeen. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavoured, to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In

the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious gospel of Christ, they will have to show, that the spread of divine truth, opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the protestant mission; the translation of the Bible; the publication of tracts on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labours, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeen provinces, who annually visit the ports of the Indian archipelago, and of whom many become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most

important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages, had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-labourer, and peculiar circumstances prolonged my stay in Siam, till a great loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my intended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teen-tsin, the commercial emporium of the capital, met with a repulse. This junk, afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese ambassador, who had to go to Peking this year, promised to take me gratis to the capital, in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing every thing, that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the ambassador did not fulfill his proposals.

During this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to

prevail on me to embark ; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his arguments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teen-tsin. This junk was of about 250 tons burden, built in Siam, but holding its license from Canton; it was loaded with sapan wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

The 3d of June was the day appointed for our departure. Mr. Hunter, Capt. Dawson, and Mr. MacDalmac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the utmost of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the steerage, was pointed out to me ; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain 60 years of age, was obliged to become a passenger, because his own junk was unseaworthy, having sprung a leak whilst moored in the Meinam. He was my declared enemy ; a master in opium-smoking (using the drug to the amount of about one dollar per day); a man thoroughly versed in all sorts of villainy ; and averse to the instruction of his countrymen ; though, at the same time, he was well aware of the superiority of Europeans, and knew the value of their arts. His son was an insolent youth, well trained for mercantile transactions ; and anxious to amass wealth ; he became my friend and neighbour. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unnatural crime. His companion in trade was wealthy, self-sufficient, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Fo, another of my fellow-passengers.

This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bangkok. Being skilful in various sorts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying; but, according to his own declaration, my best friend.

Our captain, Sin-shun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed himself to be a man of truth; he was my private friend and associate, in every sort of trouble. One of the captain's brothers-in-law was the clerk; he denominated himself (from the moment I steped on board), my younger brother; paid attention to the instructions of the Gospel; and abstained from every sort of idolatry. The pilot claimed cousinship with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to sail his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of raillery to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assitant was quarrelsome, but more attentive to the navigation than any other individual on board; and he, also, as is the case with almost all the pilots, was trained up to the use of the drug; after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons, on whom depended the management of the vessel, partook freely of this intoxicating luxury; by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow-labourers in the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the celestial empire, by adoption into the clan or family of Kwo, from the Tung-an district in Fuhkeen. I took, also, the name Shih-lae, —wore, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation. *Now*, I had to conform entirely to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all their propositions, being only anxious to prepare myself for death; and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese; and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of mosquitoes, which are a better defence to the country than the miserable forts, built at the mouth of the river. Such was my debility that I could scarcely walk; I could swallow no food; and for some time river-water alone served to keep me alive. During the night of the 8th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual; for my servant Yu, a Fuhkeen man, thought and acted like all his countrymen, who

give a man up and leave him to his fate, as soon as he is unable to eat rice. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin; scarcely had I reached the steerage, when a stong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water: here we were detained for some time. Every vessel built in Siam, has a Siamese noble for its patron: the patron of our's was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expresssed some doubts in regard to my safety. In fact, all my friends expresssed their fears for my life, which might fall a prey, either to the rapacity of the sailors, or to the villainy of the mandarins. Many fearful dangers were predicted concerning me; there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favour, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness; regretted the loss of my wife, whom most of them had seen and knew; and endeavoured to alleviate my sufferings, in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarians, to enter the celestial empire. Though most of them were of mean birth, the major part

could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his great mercy, will make the written word, the means of bringing multitudes of those who read it, to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which was constantly filled with the vile smell of opium fumigation. As soon as the men laid down their pipes, they would indulge in the most obscene and abominable language; thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms; and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bankok; immediately on his return, some of the cargo was discharged; and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favour. Proceeding eastward, we anchored near the promontory and city of Bamplasoi, which is principally inhabited by Chinese, and is celebrat-

ed for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we espied Ko-kram,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of Budha in a sleeping posture. On arriving at this place, the Chinese, generally, make an offering to this indolent idol. Those on board the richly laden junks, make an offering of a pig; poor people, are satisfied with a fowl or duck; both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health was recovering, and turned my attention to Chinese books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavoured, by various means, to keep up my spirits, and to amuse me with sundry tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode; I longed to be with Christ, while I felt strong compassion for these poor beings, who have no other home to hope for than an earthly one.

After having passed cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, and Cochinchinese. Pepper, rice, and betelnut, are found here in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding

the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "if you can do this, you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered, when I told him that in a few hours we should see Pulo Way. On this island, 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugees troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaung-chung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year 1790, he made a descent upon his own territory, gained over a party, expelled the usurpers, conquered Tonquin, and by the assistance of Adran, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates; but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang-kau river, in Camboja, where there is a city, which carries on considerable trade with Singapore, principally, in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambodians in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese ambassador. Though the Siamese acknowledge, nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country; yet the reason of their paying homage

so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but, the management of them is intrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent of the Siamese on Luknooi, were ready to repel any attack. Of eight junks loaded with betelnut this year at Luknooi, and destined to Teen-tsin, only four reached that harbour; and of these, one was wrecked on her return voyage.

At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's gospel, which details the Saviour's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Ghost.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the divine protection.

The coast of Tsiompa is picturesque, the country itself closely overgrown with jungle, and thinly inhab-

ited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region; even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles, to some of the neighbouring harbours, visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken; and a person who had always much influence in the deliberations of the company advised, that such should be offered to the mother of heaven, Ma-tsoo-po. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols.

From Pulo Condore the wind was in our favour, and in five days we passed the coast of Cochinchina. The islands, and promontories of this coast have a very romantic appearance; particularly Padaran, Varela, and San-ho. Many rivers and rivulets disembogue themselves along the coast; and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochinchinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very economical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favour of strangers.

On the 10th of July, we saw Teen-fung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Teen-fung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultiva-

ted. There are aborigines, not unlike the inhabitants of Manilla, who live in the forests and mountains; but the principal inhabitants are the descendants of people, who, some centuries back, came from Fuhkeen; and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiableness of this people, and were successful in their endeavours to convert them; and to this day, many of the people profess to be christians, and seem anxious to prove themselves such.

Hainan is, on the whole, a barren country; and, with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad; they visit Tonquin, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tsiom-pa and Camboja; and when they arrive at Bangkok buy an additional quantity, with which they build junks. In two months a junk is finished,—the sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island; and both junks and cargoes being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually despatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the gospel. And almost all of those, who came annually to Bangkok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the

books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat. While there was not wind enough to ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination, Soakah,\* in Chaou-chow-foo, the most eastern department of Canton province, bordering on Fuhkeen. This district, is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Ting-hae (the chief emporium), Ampeh, Hae-eo, Kit-eo and Jeao-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them go, every year, to the various settlements of the Indian archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbours to the inhabitants of Fuhkeen, the dialects

\* On page 20 (56 in the Repository), Soo-ae-kea has been given as the Mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and, consequently, the Mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain; Mr G. having only incerted, in the MS. he left with us, the names of the places, according to their Fuhkeen pronunciation. *Ting-hae* is Ching-hae-heen, and *Jeao-ping* is Jeaou-ping-heen. *Hae-eo*, and *Kit-eo*, we believe to be *Hae-yang-heen*, and *Kee-yang-heen*. *Soakah* is a small port near the mouth of the Jaou-ping river.

of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which, frequently, results in open hostility. But the Fuhkeen men have gained the ascendency, and use all their influence to destroy the the trade of their competitors.

Our sailors were natives of this district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Soakah, but had to anchor in the harbour of Nan-aou (or Namoh), whilst passage boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed ; their meals, according to the number of bowls of it boiled ; and their exertions, according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness. When they cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed ; "O, the steril regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavoured to show them that we had substitutes for rice, which were equal if not superior to it. But all to no purpose ; and they still maintained, that it is only rice which can properly sustain the life of a human being.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of clothes and money, they return home, and in a few days hurry away, again to encounter new dangers, and new perils. But, however wretched their present condition may be, their

prospects for eternity are far more deplorable. Reprobates in this life, they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas; they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame; and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbour of Namoh. The island, from which this harbour takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 26 deg. 28 min. N.; long. 116 deg. 39 min. E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbour is spacious and deep, but the entrance is difficult and dangerous.

The entrance of the Soakah river is very shallow; but numerous small craft, principally from Ting-hae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins; as the mandarins do, the Emperor. Ting-hae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means, to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scene which ensued, might well have entitled our vessel to the name of Sodom. Parents prosti-

tuted their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by sensuality, seemed willing to give up ought and every thing they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to wretched remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles, were soon present to lend a helping hand. Thus, all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either by decit or force. Observing my trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favour of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were *opium-smokers*; the leader was an old sailor, and, nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some

individuals willingly followed my advice. A young man, who had repeatedly heard the gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very numerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long conversations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of christianity; and they frequently noticed as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away every thing around him. To these visitors I distributed the word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates, whom, as he himself was hastening to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavour to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy, and strong, and able to work, they complained of want of employment, and the scarcity of the means of subsistence.\* Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbour. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for farther expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms; but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbour in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeen province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail, with joy any opportunity of opening a trade with Europeans, and would, doubtless, improve upon that of Canton.

On the following day, favourable winds continued till we reached the channel of Formosa (or Tae-wan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fuhkeen, as colonists, and who gain a livelihood by trade, and the cultiva-

\* In the department of Chaou-chow-foo, to which these remarks apply, as also in the neighbouring province of Fuhkeen, and in the adjoining department of Hwuy-chow-foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

tion of rice, sugar, and camphor. Formosa has several deep and spacious harbours, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonised, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy, and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeen sometimes send their sons to Formosa to obtain literary degrees.

Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Ting-hae, in the department of Fuh-chow-foo, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-aou), on which the goddess Ma-tsoo-po is said to have lived. Here we were detained some time. The houses on the coast, are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuh-chow-foo, the residence of the governor of Fuhkeen and Chekeang, is large and well built. Small vessels can enter the river; the harbour of Ting-hae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbour, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighbourhood of rocks, where our lives were placed in great danger. The next day the storm increased, and the gale became a tornado, which threatened to whelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us: with composure I could look up to God our Saviour, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in their cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking.

Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighbouring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ring-leaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when, at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While

I was thus engaged, some of our fellow-passengers went on shore; unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dress; but soon suspected, (what was true), that they had been to the temple of Ma-tssoo-po, to render homage to their protectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birth place of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

The temple of Ma-tssoo-po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the vessel, and left us. This new captain was an elderly man, who had read a great deal, and who could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; yet I trusted in the Lord, who sweetened the most meagre meals, and made me cheerful and happy under every privation.

A large party was, at one time, formed against me, who disapproved of my proceedings as a missionary. My books, they said, were not wanted at Teen-tsin; there were priests enough already, and they had long ago made every needful provision for the people. And as for medical aid, there were hundreds of doctors, who, rather than allow me to do it, would gladly take charge of the poor and the sick. Moreover, they all expressed their fears that I should become a prey to rogues,—who are very numerous throughout China. But when I told them that I proceeded as the servant of Shang-te (the Supreme Ruler), and did not fear the wrath of man in a good

cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But," I inquired, "have you never read the books I gave you, which assure us that Jesus died for the world?"—"Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the gospel and their happy tendency on the human heart.

As soon as we had come in sight of the Chu-san (or Chow-shan) islands, which are in lat. 29 deg. 22 min. N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some gilt paper, and formed it into the shape of a junk; and, after marching a while in procession to the peal of the gong, launched the paper junk into the sea, but obtained no change of weather in consequence of this superstitious rite; the calm still continued, and was even more oppressive than before.

The city of Chu-san (or Chow-shan), situated in lat. 30 deg. 26 min. N., has fallen into decay, since it has ceased to be visited by European vessels; its harbour, however, is the rendezvous of a few native junks. Ning-po, which is situated a short distance westward of Chusan, is the principal emporium of Che-keang province. Native vessels, belonging to this place, are generally of about 200 tons burden, and have four oblong sails, which are made of cloth. These

vessels, which are similar to those of Keangnan province, trade mostly to the north of China; copper cash, reduced to about one half the value of the currency, is their principal article of export.

About the 20th of August, we reached the mouth of the river Yang-tsze-keang, on the banks of which stands the city of Seanghae (Seang-hae-heen), the emporium of Nanking, and of the whole of Keangnan province; and, as far as the native trade is concerned, perhaps the principal commercial city in the empire. It is laid out with great taste; the temples are very numerous; the houses, neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ning-po, the trade is chiefly carried on by Fuhkeen men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keangnan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuhkeen men, go to the Indian archipelago, and return with very rich cargoes.

It was with great difficulty that we reached the extremity of the Shantung promontory, in lat. 37 deg. 23 min. N.; and when we did so, the wind continuing unfavorable, we cast anchor at Leto (Le-taou, an island in the bay of Sang-kow), where there is a spacious and deep harbour, surrounded by rocks, with great shoals on the left side. This was on the 23d of August. There were several vessels in the harbour, driven thither by the severity of the weather. At one extremity of Le-to harbour, a small town is situated. The surrounding country is rocky, and productive of scarcely any thing, except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before

heard it. "They seemed very poor, and had few means of subsistence; but they appeared industrious, and laboured hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of them called me *Se-yang-tsze*, 'child of the western ocean'; and others a foreign-born Chinese; but the major part of them seemed to care little about the place of my nativity.

Apples, grapes, and some other fruits we found here in abundance; and such refreshments were very acceptable after having lived for a long time on dry rice and salt vegetables. Fish also were plentiful and cheap. The common food of the inhabitants is the Barbadoes millet, called *kaou-leang*; they grind it in a mill, which is worked by asses, and eat it like rice. There were several kinds of the *leang* grain, which differed considerably in taste as well as in size.

Some sales were made here, but the people were too poor to trade to any considerable extent. It is worthy of remark that, in the very neighbourhood of the place where Confucius was born, the moral precepts of that sage are (as I had opportunity to witness) trampled upon, and even when referred to are treated with scorn. Here our sailors, especially those who went to visit the temple of Ma-tsoo-po, were again ensnared by wretched women—the most degraded beings I ever beheld. But the poor fellows soon felt the consequences of their wicked conduct; for some of them had not only to sell their little stock of merchandise, but were also visited with loathsome disease. Often did they lament their folly; and as often did they remark, that they had no power to become better men. A disgrace to human nature—a scene at which even the corrupted

heart of man revolts,—girls scarcely twelve years of age were given up to the beastly passions of the men! Some of my fellow passengers, when they had recovered their senses, felt keenly the stings of conscience. Captain Eo was among this number;—“I am a forlorn wretch,” said he; “in vain I strive against vice, every day brings me nearer eternal destruction.” Though he endeavoured to stifle remorse, by placing an idol in his cabin, and by repeating his “O-me-to-Fuh” (i. e. Amida Budha, an expression which commences most prayers to that deity), yet all his efforts were in vain; his heart became more depraved, his superstitions more strong, and he seemed utterly incorrigible. He would often remark, as I sat with him in his cabin, talking about the gospel of Christ,—“I have no friend; all my vicious companions forsook me when I was wrecked on Pulo Way; the little property I now have is only sufficient to support myself alone; but I have a family at home, who are looking to me for support, while I am giving myself up to folly and vice.” The body of this poor man was emaciated, and he passed most of his time in sleep. Occasionally he would enter into conversation with captain Hae, his neighbour, who was a great proficient in iniquitous schemes and practices. In conversation, during the night-time, they would relate to each other the particulars of their feats; it was painful to hear their narrations, especially when I remembered that, in the case of Eo, they proceeded from the lips of a hoary-headed man, who, after a wicked life of more than sixty years, was fast verging to the grave. O what must be the company of hell, where all the heroes of wickedness meet, and hold eternal intercourse, making daily progress in sin!

Although my sentiments were entirely at variance with those of Eo, he frequently showed me marks of real kindness, lamented my lonely state, and feared that I should fall a prey to wicked men, because I was over righteous. He would sometimes give me

accounts of geography, according to the popular notions of the Chinese, which he considered as the only correct ones, and ours as altogether erroneous. As he was a painter he drew a map, in which Africa was placed near Siberia, and Corea in the neighbourhood of some unknown country, which he thought might be America. Though his ideas were ridiculous, he possessed a good understanding; and had he not been debased by idolatry and crime, he might have formed a talented and useful member of society. But, alas! Satan first debars God's creatures from improvement, and then reduces them to the level of brutes.

The vessels of the last English Embassy touched, it seems, at Le-to, and their stay there was still fresh in the recollection of the natives. They frequently referred to those majestic ships, which might have spread destruction in every direction; and to this day they are over-awed and tremble, even at the mention of the Kea-pan\* ships, as European vessels are denominated. I was closely questioned on this subject, but as I was not well informed respecting the expedition, I could give them no satisfactory answers; I was able, however by describing the character of Europeans, in some degree, to quiet their minds.— “If,” said I, “they had come to injure you, they would have done so immediately, but as they came and went away peaceably, they ought to be considered as the friends of the Chinese.” My reasoning however, was of little avail;—“They were not traders,” they replied; “if they had been, we should have hailed them as friends; but they came with guns, and as men never do any thing without design, they must have had some object, and that object must have been conquest. Those mandarins who did not inform the Emperor of their arrival were severely punished; and how could this have been done, if he had not perceived an ultra design?”

\* We are unable to ascertain the meaning of this term *Kea-pan*. It may perhaps be derived from *Captain* or some other foreign word.

Europe is supposed, by a great majority of the Chinese, to be a small country, inhabited by a few merchants, who speak different languages, and who maintain themselves principally by their commerce with China. With a view to correct their ideas, I gave them some account of the different nations who inhabit Europe, but all to no purpose; the popular belief, that it is merely a small island, containing only a few thousands of inhabitants, was too strong to be removed.

They were anxious, however, to know from whence all the dollars came, which are brought to China; and when I told them more of the western world, they expressed a wish to go thither, because they thought gold and silver must be as abundant there, as granite is in China; but when I told them that in going thither they could see no land for many days, they became unwilling to engage for such a voyage;—"For where," they earnestly inquired, "shall we take shelter and come to anchor, when storms overtake us? And whither shall we find refuge when once we are wrecked?"

Though they soon abandoned the idea of visiting Europe, they were still desirous to gain some more information about dollars, and requested me to teach them the art of making them of tin or lead; for many of them believe that the English are able, by a certain process, to change those metals into silver. As they considered me an adept in every art, except divinity, they were much disappointed when I told them, that I neither understood the secret, nor believed that there was any mortal who did. This statement they discredited, and maintained that the English, as they were rich and had many great ships and splendid factories in Canton, and had no means of obtaining riches except by this art, must of necessity be able to change the inferior metals into gold. This same strange notion is believed in Siam; and I have been earnestly importuned by individuals to teach them this val-

able art; silver ore has been sent to me also with the request, that I would extract the silver, and form it into dollars. The reason of their so frequently conspiring against me seems to have been, that I acted with liberality and honesty towards every one, and did not engage in trade; and hence they inferred that I made silver and coined money, and by these means had always a stock on hand, sufficient to defray my expenses.

After staying several days at Le-to, we again got under weigh; but the wind being still unfavorable, we proceeded slowly, and on the 2d Sept. came to anchor in the deep and spacious harbour of Shan-so. The town from which this harbour takes its name, is pleasantly situated, and its environs are well cultivated. The people were polite and industrious; they manufacture a sort of cloth, which consists partly of cotton, and partly of silk; it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to Teen-tsin. Many junks were in the harbour at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship; and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here; and I endeavoured, so far as it was in my power, to correct the erroneous opinions which they had entertained.

Vice seemed as prevalent here as at Le-to; the sailors borrowed money in advance, and before we left the harbour, every farthing of it was expended; I predicted to them that such would be the consequence of their vicious conduct;—that prediction was now fulfilled, the poor fellows became desperate, and, as they had no other object on which to vent their rage but myself, they exceedingly wearied and annoyed me.—Did I ever offer an earnest prayer

to God, it was at this time; I besought him to be gracious to them and to me, and to make a display of his almighty power, in order to convince them of their nothingness, and to console and strengthen my own heart. The following morning the weather was very sultry; I was roused from sleep by loud peals of thunder; and soon after I had awaked, the lightning struck our junk; the shock was awfully tremendous;—the masts had been split from top to bottom, but, most mercifully, the hull had received no injury. This event spread consternation among the sailors, and with dejected countenances, they scarcely dared to raise their heads, while they looked on me as the servant of Shang-te, and as one who enjoyed his protection. From this time they ceased to ridicule me, and on the other hand treated me with great respect.—The elements seemed, at this time, to have conspired against us, winds and tide were contrary, and our progress was scarcely perceptible.

In the neighbourhood of Shan-so is Kan-chow, one of the principal ports of Shantung. The trading vessels anchor near the shore, and their supercargoes, go up to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated that, in general, the Shantung people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as greatly their inferiors.

On the 8th of September, we passed Ting-ching, a fortress situated near the shore, on the frontiers of Chihle and Shantung provinces; it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country, generally, presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of Shantung.

On the 9th, we were in great danger. Soon after we had anchored near the mouth of the Pei-ho (or Pih-ho, the White river), a gale suddenly arose, and raged for about six hours. Several junks, which had left the harbour of Le-to with us were wrecked; but a merciful God preserved our vessel. As the wind blew from the north, the agreeable temperature of the air was soon changed to a piercing cold. Though we were full 30 miles distant from the shore, the water was so much blown back by the force of the wind, that a man could easily wade over the sand bar; and our sailors went out in different directions to catch crabs, which were very numerous. But in a few days afterwards, a favourable south wind blew, when the water increased and rose to the point from which it had fallen. In a little time large numbers of boats were seen coming from the mouth of the river, to offer assistance in towing the junk in from the sea.

We had approached a considerable distance towards the shore before we saw the land, it being almost on a level with the sea. The first objects which we could discern were two small forts; these are situated near the mouth of the river, and within the last few years have been considerably repaired. The natives, who came on board, were rather rude in manners, and poorly clothed. Scarcely had we anchored, when some opium dealers from Teen-tsin came along side; they stated, that in consequence of the heir of the crown having died by opium smoking, very severe edicts had been published against the use of the drug, and that because the difficulty of trading in the article at the city was so great, they had come out to purchase such quantities of it as might be for sale on board our junk.

The entrance of the Pei-ho presents nothing but scenes of wretchedness; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often over-

flowed to a considerable extent; and the country more inland affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls; they evince very little advance in the art of fortification. The people told me, that when the vessels of the last English embassy were anchored off the Pei-ho, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard unrestrained remarks concerning barbarian fierceness and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of ‘the middle kingdom.’ They rejoiced that the water at the bar of the Pei-ho was too shallow to afford a passage for men-of-war (which, however, is not the case; when the south wind prevails, there is water enough for ships of the largest class); and, that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had ‘fire-ships,’ which could proceed up the river without the aid of trackers; this remark greatly astonished them, and excited their fears; which, however, were quieted, when I assured them, that those barbarians, as they called them, though valiant, would never make an attack unless provoked, and that if the celestial empire never provoked them, there would not be the least cause to fear.

Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fisher-

men; their food consists, almost exclusively of Barbadoes millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals;—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing rapidity, cramming their mouths full of millet and salt vegetables,—if they are fortunate enough to obtain any of the latter. Most of the inhabitants live in this way; and only a few persons who are wealthy, and the settlers from Keangnan, Fuhkeen, and Canton provinces enjoy the luxury of rice. In a district so sterile as this, the poor inhabitants labour hard and to little purpose, in trying to obtain from the productions of the soil the means of subsistence.

The village of Ta-koo, near which we anchored, is a fair specimen of the architecture along the banks of the Pei-ho,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets; they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the mandarins, which are of brick. The hovels of the poor have but one room, which is, at the same time, their dormitory, kitchen, and parlor. In these mean abodes, which, to keep them warm, are stopped up at all points, the people pass the dreary days of winter; and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet; and the Emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but

hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said, perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear; most of the articles for domestic consumption are brought from other districts and provinces; hence many of the necessaries of life—even such as fuel, are sold at an enormous price. It is happy for this barren region, that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

Some mandarins from Ta-koo, came on board our junk; their rank and the extent of their authority were announced to us by a herald who preceded them. They came to give us permission to proceed up the river; this permission, however, had to be bought by presents, and more than half a day was occupied in making the bargain.

Before we left this place, I gave a public dinner to all on board, both passengers and sailors. This induced one of their company to intimate to me, that in order to conciliate the favour of Ma-tsoo-po, some offerings should be made to her. I replied, "Never, since I came on board, have I seen her even taste of the offerings made to her; it is strange, that she should be so in want, as to need any offerings from me."—"But," answered the man, "the sailors will take care that nothing of what she refuses is lost."—"It is better," said I, "to give directly to the sailors, whatever is intended for them; and let Ma-tsoo-po, if she is really a goddess, feed on ambrosia, and not upon the base spirits and food which you usually place before her; if she has any being, let her provide for herself; if she is merely an image, better throw her idol with its satellites into the sea, than have them here to incumber the junk."—"These are barbarian no-

tions," rejoined my antagonist, "which are so deeply rooted in your fierce breast, as to lead you to trample on the laws of the celestial empire."—"Barbarian reasoning is conclusive reasoning," I again replied; "if you are afraid to throw the idol into the waves, I will do it, and abide the consequences. You have heard the truth, that there is only one God, even as there is only one sun in the firmament. Without his mercy, inevitable punishment will overtake you, for having defied *his* authority, and given yourself up to the service of dumb idols; reform or you are lost!" The man was silenced and confounded, and only replied,—"Let the sailors feast, and Ma-tsoo-po hunger."

As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk; they were very thinly clothed, and seemed to be in great want; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream; for the Pei-ho has no regular tides, but *constantly* flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

The large and numerous stacks of salt along the river, specially at Teen-tsin, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire; it has been accumulating during the reign of five emperors; and it still continues to accumulate. This salt is formed in vats near the sea shore; from thence it is transported to the neighbourhood of Ta-koo, where, it is compactly piled up on hillocks of mud, and covered with bamboo mattings; in this situation it remains for some time, when it is finally put into bags and carried to Teen-tsin, and kept for a great number of years, before it can be

sold. More than 800 boats are constantly employed in transporting this article,—and thousands of persons gain a livelihood by it, some of whom become very rich: the principal salt merchants, it is said, are the richest persons in the empire.

Along the banks of the Pei-ho are many villages and hamlets, and are all built of the same material and in the same style as at Ta-koo. Large fields of Barbadoes millet, pulse, and turnips were seen in the neighbourhood; these were carefully cultivated and watered by women,—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed; but their feet were much cramped, which gave them a hobbling gait and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here a rather small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places even a foot-path for a lonely traveller can scarcely be found.

My attention was frequently attracted by the inscription *Tsew-teen*, “wine tavern,” which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *suh-leang* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine is extracted from the excellent grapes, which grow abundantly on the banks of the Pei-ho, and constitute the choicest fruit of the country. Other fruits, such as apples and pears, are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

We proceeded up the river with great cheerfulness; the men who towed our junk took care to

supply themselves well with rice, and were very active in their service. Several junks were in company with us, and a quarrel between our sailors and some Fuhkeen men broke out, the consequences of which might have been very serious. Some of our men had already armed themselves with pikes, and were placing themselves in battle array, when, happily terms of peace were agreed on by a few of the senior members of the party.—Several years ago a quarrel, which originated between two junks, brought all the Fuhkeen and Chaou-chow men in the neighbourhood, into action; both parties fought fiercely, but confined themselves principally to loud and boisterous altercation; the mandarins, who always know how to profit by such contentions, soon took a lively interest in the affair, and by endeavouring to gain something from the purses of the combatants, immediately restored peace and tranquillity among them. Similar consequences were feared in the present case, on which account the men were the more willing to desist from the strife; they were farther prompted to keep peace, by the prospect of trading with some merchants who had come on board for that object. Indeed, as the voyage was undertaken for the purpose of trading, our men constantly engaged in that business; and when there were no opportunities of trading with strangers, they would carry on a traffick among themselves; but, unhappily, their treasure did not always increase so fast as the cargo diminished.

My anxiety was greatly increased by our approach to Peking. A visit to the capital of the Chinese empire—an object of no little solicitude, after many perils, and much loss of time,—was now near in prospect. How this visit would be viewed by the Chinese government, I knew not; hitherto they had taken no notice of me; but a crisis had now come;—as a missionary anxious to promote the welfare of my fellow creatures, and more willing to be sacrificed

in a great cause, than to remain an idle spectator of the misery entailed on China by idolatry, I could not remain concealed at a place where there are so many mandarins,—it was expected that the local authorities would interfere. Almost friendless, with small pecuniary resources, without any personal knowledge of the country and its inhabitants, I was forced to prepare for the worst. Considerations of this kind, accompanied by the most reasonable conjecture, that I could do nothing for the accomplishment of the great enterprise, would have intimidated and dispirited me, if a power from on High had not continually and graciously upheld and strengthened me. Naturally timid and without talent and resources in myself, yet by divine aid—and by *that* alone,—I was foremost in times of danger, and to such a degree, that the Chinese sailors would often call me a bravado.

Fully persuaded that I was not prompted by self-interest and vain glory, but by a sense of duty as a missionary, and deeply impressed by the greatness and all-sufficiency of the Saviour's power and gracious assistance enjoyed in former days, I grounded my hope of security on protection under the shadow of *his* wings, and my expectation of success on the promises of *his* holy word. It has long been the firm conviction of my heart, that in these latter days the glory of the Lord will be revealed to China; and that, the dragon being dethroned, Christ will be the sole king and object of adoration throughout this extensive empire. This lively hope of China's speedy deliverance from the thraldom of Satan by the hand of our great Lord, Jesus Christ—the king of kings,—to whom all nations, even China, are given as an inheritance, constantly prompts me to action, and makes me willing rather to perish in the attempt of carrying the gospel to China, than to wait quietly on the frontiers—deterred by the numerous obstacles which seem to forbid an entrance into the country.

I am fully aware that I shall be stigmatized as a head-strong enthusiast, an unprincipled rambler, who rashly sallies forth, without waiting for any indications of divine providence, without first seeing the door opened by the hand of the Lord;—as one fond of novelty, anxious to have a name, fickle in his purposes, who leaves a promising field, and restless hurries away to another,—all of whose endeavours will not only prove useless, but will actually impede the progress of the Saviour's cause. I shall not be very anxious to vindicate myself against such charges—though some of them are very well founded,—until the result of my labours shall be made known to my accusers. I have weighed the arguments for and against the course I am endeavouring to pursue, and have formed the resolution to publish the gospel to the inhabitants of China Proper, in all the ways and by all the means, which the Lord our God appoints in his word and by his providence;—to persevere in the most indefatigable manner so long as there remains any hope of success,—and rather to be blotted out from the list of mortals, than to behold with indifference the uncontrolled triumph of Satan over the Chinese. Yet still, I am not ignorant of my own nothingness, nor of the formidable obstacles, which on every side shut up the way, and impede our progress; and I can only say,—“Lord here I am, use me according to thy holy pleasure.”

Should any individuals be prompted to extol my conduct, I would meet and repel such commendation by my thorough consciousness of possessing not the least merit; let such persons rather than thus vainly spend their breath, come forth, and join in the holy cause with zeal and wisdom superior to any who have gone before them; the field is wide, the harvest truly great, and the labourers are few. Egotism, obtrusive monster!—lurks through these pages; it is my sincere wish, therefore, to be completely swallowed up in the Lord's great work, and to labour unknown and disregarded, cherishing the

joyful hope, that my reward is in heaven, and my name, though a very unworthy one, written in "the book of life."—I return to my detail.

In the afternoon, Sept. 22d, we passed a grove, on the left bank of the river Pei-ho, which is said to have been visited by the Emperor Keenlung. It contains a few houses, but is at present a mere jungle. On the opposite bank we observed a shop, having a sign with this inscription, written in large capitals, *Idols and Budhas of all descriptions newly made and repaired.* This sign told plainly the condition of the people around me, and called forth earnest intercession on their behalf.

The scene, as we approached Teentsin, became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we, at length, came to anchor in the suburbs of the city, in a line with several junks lately arrived from Soakah, and were saluted by the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *seen-sang*—"teacher," or "doctor;" and, on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who, a long time before, had received medicines and books,—for which they still seemed very grateful. They lauded my noble conduct in leaving off barbarian customs, and in escaping from the land of barbarians, to come under the shield of the "son of heaven." They approved of my design in not only benefiting some straggling rascals (according to their own expres-

sion) in the out-ports of China, but in coming also a great distance, to assist the faithful subjects of the celestial empire. They knew even that *seen-sang ncang*, "the lady teacher" (my late wife), had died; and condoled with me on account of my irreparable loss,

It very soon appeared that I was known here as a missionary, as well as in Siam; and hence I thought it my duty to act boldly, but at the same time with prudence. Some captains and pilots, afflicted either with diseased eyes, or with rheumatism, were my first patients. They lived in a miserable hovel near the banks of the river, and were preparing to smoke the "delicious drug," when I entered, and upbraided them sharply for their licentiousness. From my severe remarks on their conduct, they concluded, that I had some remedy for the use of the drug, and intimated their opinion to others. The success of my first practice gained me the esteem and friendship of a whole clan or tribe of the Chinese, who never ceased to importune me to cure their natural or imaginary physical defects. The diseases of the poorer classes, here, seemed as numerous as in any part of India. They generally complained of the unskilfulness of their doctors, whose blunders I had frequently to correct. Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which must be gained from dissection, the Chinese regard as founded on metaphysical speculations, and not in truth. Their *materia medica* is confined chiefly to herbs, which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect by mixing them up as they

do,—often sixty or seventy in one dose. They generally foretell the precise time of the patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect.

Kam-sea, a merchant of considerable property from Fuhkeen, and a resident at Teentsin, invited me to his house; this was on the 15th of the 8th moon, and consequently during the *Chung-tsew*\* festival. Mandarins in great numbers hastened to the temples; priests dressed in black,—friars and nuns clothed in rags; and an immense number of beggars paraded the streets; and when I passed, filled the air with their importunate cries. All the avenues were thronged; and in the shops,—generally filled with Chinese manufactures, but sometimes also with European commodities,—trade seemed to be brisk. The town, which stretches several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved; and the houses are built of mud; but within they are well furnished, with accommodations in the best Chinese style. A great many of the shop-keepers, and some of the most wealthy people in the place, are from Fuhkeen; and the native merchants, though

\* That is, the festival of middle-autumn. This is a very great festival among the Chinese, and is observed partially throughout the whole month, by sending presents of cakes and fruit, from one person to another; but it is chiefly celebrated on the 15th and 16th days: on the 15th, oblations are made to the moon, and on the 16th, the people and children amuse themselves with what they call "pursuing the moon." The legend respecting this popular festival is, that an Emperor of the Tang dynasty being led, one night, to the palace of the moon, saw there an assembly of nymphs, playing on instruments of music; and, on his return, commanded persons to dress and sing, in imitation of what he had seen.

well trained to their business, are outdone by the superior skill of the traders from the south.

Kam-sea's house is situated in the middle of the city, and is well furnished; he received me cordially, and offered me a commodious room. The crowd of people at his house was great, and many questions were asked by them concerning me; but as the Fuhkeen men acknowledged me to be their fellow-citizen, these questions were easily set at rest. A mandarin of high rank, who heard of my arrival, said, "This man, though a stranger, is a true Chinese; and, as several persons seem anxious to prevent his going up to the capital, I will give him a passport, for it would be wrong, that, after having come all the way from Siám, he should not see the "*dragon's face*."

The curiosity to see me was, during several days, very great; and the captain's anxiety much increased, when he saw that I attracted the attention of so many individuals. There were some, who even muttered that I had come to make a map of the country, in order to become the leader in a pre-meditated assault on the empire. Yet all these objections were soon silenced, when I opened my medicine chest, and with a liberal hand supplied every applicant. God, in his mercy, bestowed a blessing on these exertions, and gave me favour in the eyes of the people. Several persons of rank and influence paid me frequent visits, and held long conversations with me. They were polite and even servile in their manners. Their inquiries, most of them trivial, were principally directed to Siam; and their remarks concerning Europe were exceedingly childish. The concourse of people became so great, at length, that I was obliged to hide myself. A gentleman, who lived opposite to the house where I resided, wishing to purchase me from the captain, with a view to attract customers by my presence, offered to pay for me the sum of 2000 taels of

silver (about 2700 dollars). My patients had now become so numerous as to engross all my attention; from very early in the morning till late at night, I was constantly beset by them, and often severely tried. Yet I had frequent opportunities of making known to them the doctrines of the gospel, and of pointing out the way of eternal life.

It had been my intention to proceed from Tientsin up to Peking, a journey which is made in two days. To effect this, it would have been necessary to learn the dialect spoken in this province, and to have obtained the acquaintance of some persons, resident at the capital. For the accomplishment of the first, there was not sufficient time, unless I should resolve to abandon the jnnk in which I had arrived, and to stay over the winter; but for the attainment of the latter, some individuals very kindly offered their services. I thought it best, therefore, to stay and to observe the leadings of providence. Some experiments, which I made, to cure the habit of opium-smoking, proved so successful, that they attracted general notice; and drew the attention of some mandarins, who even stooped to pay me a visit, and to request my aid, stating that his imperial Majesty was highly enraged, because so many of his subjects indulged in this practice. But, as soon as the Chaou-chow and Fuhkeen men observed, that the native patients were becoming too numerous, they got angry, saying, "This is our doctor, and not your's;" and, as this argument was not quite intelligible, they drove many of the poor fellows away by force. In a few days, moreover, the whole stock of medicines I had with me was exhausted, and I had to send away with regret, those poor wretches, who really stood in need of assistance.

In the mean time our men went on with their trade. Under the superintendance of some officers who had farmed the duties, they began to unload, and to transport the goods to the store-houses. Ma-

ny a trick was played in order to avoid the payment of duties, although they were very light. Indeed, the sailors' merchandise was almost entirely exempt from all charges. As soon as the goods were removed to the ware-houses, the resident merchants made their purchases, and paid immediately for their goods in sycee silver. These transactions were managed in the most quiet and honest manner, and to the benefit of both parties. On the sugar and tin very little profit was gained, but more than 100 per cent was made on the sapan wood and pepper, the principal articles of our cargo. European calicoes yielded a profit of only 50 per cent; other commodities, imported by Canton men, sold very high. On account of the severe prohibitions, there was a stagnation in the opium trade. One individual, a Canton merchant, had been seized by government; and large quantities of the drug, imported from Canton, could find no purchasers.

The trade of Teentsin is quite extensive. More than 500 junks arrive annually from the southern ports of China, and from Cochinchina, and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the Capital swallows up immense stores, the importations, required to supply the wants of the people, must be very great. Though the market was well furnished, the different articles commanded a good price. In no other port of China is trade so lucrative as in this; but no where else are so many dangers to be encountered. A great many junks were wrecked this year; and this is the case every season; and hence the profits realized on the whole amount of shipping, are comparatively small. Teentsin would open a fine field for foreign enterprise; there is a great demand for European woollens, but the high prices which they bear, prevent the inhabitants from making extensive purchases. I was

quite surprised to see so much sycee silver in circulation. The quantity of it was so great, that there seemed to be no difficulty in collecting thousands of taels, at the shortest notice. A regular trade with silver is carried on by a great many individuals. The value of the tael, here, varies from 1300 to 1400 cash. Some of the firms issue bills, which are as current as bank-notes in England. Teentsin, possessing so many advantages for commerce, may very safely be recommended to the attention of European merchants.

By inquiries, I found, that the people cared very little about their imperial government. They were only anxious to gain a livelihood and accumulate riches. They seemed to know the Emperor only by name, and were quite unacquainted with his character. Even the military operations in western Tartary were almost unknown to them: Nothing had spread such consternation amongst them as the late death of the heir of the crown, which was occasioned by opium smoking. The Emperor felt this loss very keenly. The belief that there will be a change in the present dynasty is very general. But in case of such an event, the people of Teentsin would hear of it with almost as much indifference, as they would the news of a change in the French government. The local officers were generally much dreaded, but also much imposed upon. They are less tyrannical here, in the neighbourhood of the Emperor, judging from what the people told me, than they are in the distant provinces. When they appear abroad it is with much pageantry, but with little real dignity. Indeed I saw nothing remarkable in their deportment. No war junks, nor soldiers were to be met with,—though the latter were said to exist. To possess fire-arms is a high crime, and the person found guilty of so doing, is severely punished. Bows and arrows are in common use. There are no military stores;—but great stores of grain. The grain junks were, at this season, on their return home.

The features of the inhabitants of this district more resemble the European, than those of any Asiatics I have hitherto seen. The eye had less of the depressed curve in the interior angle, than what is common, and so characteristic, in a Chinese countenance. And, as the countenance is often the index of the heart, so the character of these people is more congenial to the European, than is that of the inhabitants of the southern provinces. They are not void of courage; though they are too grovelling to undertake any thing arduous or noble, and too narrow-minded to extend their views beyond their own province and the opposite kingdom of Corea. They are neat in their dress; the furs which they wear are costly; their food is simple; and they are polite in their manners. The females are fair, and tidy in their appearance,—enjoy perfect liberty, and walk abroad as they please.

The dialect spoken by the inhabitants of Teentsin abounds with gutturals; and for roughness is not unlike the language of the Swiss. The people speak with amazing rapidity, scarcely allowing time to trace their ideas. Though their dialect, bears considerable resemblance to the mandarin, yet it contains so many local phrases, and corruptions of that dialect, as to be almost unintelligible, to those who are acquainted only with the mandarin tongue.

The natives here seemed to be no bigots in religion. Their priests were poorly fed, and their temples in bad repair. The priests wear all kinds of clothing; and, except by their shaved heads, can scarcely be distinguished from the common people. Frequently, I have seen them come on board the junk to beg a little rice, and recite their prayers, with a view to obtain money. But, notwithstanding the degradation of the priests, and the utter contempt in which their principles and precepts are held, every house has its *lares*, its sacrifices,

and offerings ; and devotions (if such they may be called ) are performed, with more strictness even than by the inhabitants of the southern provinces. Such conduct is a disgrace to human nature, and without excuse ; “because that which may be known of God is manifest in them; for God hath showed it unto them.” (Rom. i.19). Yet, prostituting the knowledge of a supreme ruler, they bow down before an image of wood or stone, and say,—“*this is my creator.*”

I made many inquiries, in order to ascertain whether there were any Roman catholics in this part of the country , but no trace, not even of their having once been here, could be found. There were Mohammedans, however, and with some of them I had opportunities of conversing. They seemed tenacious enough of their creed, so far as it regarded food,—they would not even dine with a heathen,—but in their notions of deity they were not at all correct. In their dress, they differ very little from their heathen neighbours ; and they are quite like them also in their morals. Though they are somewhat numerous, they never influence public opinion, or show any anxiety to make proselytes.

The number of inhabitants which belong to the *middling classes*, properly so called, is not large. A few individuals are immensely rich ; but the great mass of the population are sunk in abject poverty.—I saw very little among the inhabitants of Teentsin ; that could give them a just claim to be called a literary people.—They are industrious, but not skillful workmen ; and even their industry furnishes few articles for exportation. In a few manufactures, such as tapestry, coarse wollens, and glass, they succeed well.—With such an overflowing population, it would be wise policy in the government, to allow emigration, and to open a trade with foreign nations, in order to furnish sufficient employment and sustenance for the increasing multitudes of people ; otherwise, there is reason to fear, lest, ere

long, pressed by want and hunger, they fall back upon and destroy those, whom they have been taught to revere as their political fathers. I am inclined to believe, from all that I have seen of this people, that they are susceptible of great improvement, and that reform might more reasonably be expected among them, because of the extreme simplicity of their manners. Teentsin, as has been already observed, presents an inviting field to the enterprising merchant; but to the christian philanthropist, whose attention may be directed to these regions, it not only affords an inviting field, but presents claims—*claims* which ought not to be disregarded.

Our sailors, having disposed of their part of the cargo, and obtained their full wages, gave themselves up to gambling—the general diversion of this place. Nor did they desist from this practice, until most of them had lost every thing they possessed. They had now to borrow money in order to purchase clothes, to protect them against the inclemency of the weather; new scenes of contention and quarrelling were daily exhibited; and the lives, as well as the persons of some individuals, put in great jeopardy. They also indulged freely in the use of spirituous liquors, which were very strong and intoxicating; and finally they betook themselves to wretched females. In these circumstances, their misery was extreme; several of them were seized upon by their creditors, some hid themselves, and others absconded.

As we had arrived here so late in the season, just at the time when many of the junks were about leaving, it was necessary to shorten our stay, lest the Pei-ho, freezing up, should detain us over the winter. On the 17th of October, we began to move slowly down the river. Before leaving Teentsin, I received numerous presents, which were accompanied with many wishes for my welfare. A

great many persons came to take an affectionate leave of me, at our departure. At the earnest request of some individuals, I was constrained to promise, that, if God should permit, I would return the next year; and, in the case of such a visit, some of them engaged to accompany me to the Capital,—while others, wanted to make with me a journey overland from Teentsin, to Hea-mun (Amoy). I can scarcely speak in too high terms of the kindness I enjoyed during the whole time I was at this place; and the reason for such unexpected treatment, I must ascribe to the merciful interposition of the Almighty, under whose banner I entered on this undertaking. The favour and kindness experienced in Teentsin were a rich compensation for my former bereavements and trials. My health also was again restored, and I could cheerfully perform the duties devolving upon me.

We all had provided ourselves with furs; and we were now, at length, proceeding to Leaoutung, which is situated on the north of the gulf of Pe-tchelee, on the frontiers of Mantchou Tartary. As Teentsin furnishes no articles for maritime exportation except the *tsaou*, or “*dâte*,” the junks arriving here, sell their cargo, and then proceed to some of the ports of Leaou-tung, where a part of their money is invested in peas and drugs. Though we had the current in our favour, we were a long time in reaching Ta-koo, and this because the sailors were fonder of gambling than of working the junk. At Ta-koo we were delayed several days, waiting for our captain and one of the passengers, who were left behind. While at this place, I was invited by the port master to dine with him, on shore, but was prevented by the inclemency of the weather; several physicians, also, came on board, to consult with me concerning difficult cases, and received my instructions with much docility. After further delay, occasioned by a strong north wind, we finally, got under weigh, Oct. 28th, with a native pilot

on board. We soon passed the Sha-loo-poo-teen islands; and, having a very strong breeze in our favour, arrived at the harbour of Kin-chow, in the district of Fung-teen-foo, about fifteen leagues distant from Moukden, the celebrated capital of Mantchouria. The persons with whom I conversed about the place told me, that it differed very little from the other cities in this district. The Mantchou Tartars who live hereabouts are numerous, and lead an idle life, being principally in the employ of the Emperor, either directly or indirectly. There seems to be but little jealousy between them and the labouring class of Chinese.

There are two other harbours in this district, viz. Nan-kin (or southern Kin-chow, so called to distinguish it from the northern place of the same name), and Kae-chow. The latter is the most spacious and deep, and is capable of containing a large fleet. The harbour of Kin-chow is shallow, surrounded by rocks, and exposed to southern gales. Junks cannot approach within several miles of the shore, and all the cargo must be brought off in lighters. This country abounds with peas, drugs, and cattle of every kind. It is, on the whole, well cultivated, and inhabited principally by Mantchou Tartars, who, in their appearance differ very little from the Chinese. The Fuhkeen men, here, also, have the trade at their command; and quite a large number of junks annually visit the harbours of Leaou-tung.

It was a long time after we arrived at Kin-chow, before we could go on shore, on account of the high sea. It became generally known among the inhabitants, ere I had left the junk, that I was a physician, and anxious to do good; and I was, therefore, very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me; and patients were more numerous than I had any where else found

them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned, on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially, because it had been adopted by heathen authorities, and so effectually put a stop to every kind of licentiousness.

Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping places, which are formed of brick; and so constructed, that they can be heated, by fires kindled beneath them.

On the summit of a high mountain in the neighbourhood, there is a small temple; and also several others on the low ground, in the vicinity. One of the latter I visited: it was constructed in the Chinese style, and the idols in it were so deformed, that they even provoked a smile from my Chinese guide. In the library of one of the priests, I found a treatise on repentance, consisting of several volumes.—There are here many horses, and carriages; but the carriages are very clumsy. The camel is likewise common here, and may be purchased very cheap.—The Chinese inhabitants, of whom many are emigrants from Shantung, speak a purer dialect than those at Teentsin. They are reserved in their intercourse, and in the habit of doing menial service; while the Fuhkeen men carry on the trade and man the native fishing craft. After having supplied the manifold wants of my patients, in this

place, I distributed to them the word of life, and gained their esteem and affection.

The 9th of Nov. was a very pleasant day; but during the night, the wind changed, and a strong northerly breeze began to blow. In a few hours, the rivers and creeks were frozen up. The cold was so piercing, that I was obliged to take the most active exercise, in order to keep myself warm; while the Chinese around me, covered with rags and furs, laid down and kept themselves quiet. The wind, at length, blew a gale, and we were in imminent danger of being wrecked; but the almighty hand of God preserved us, whilst a large junk, better manned than our's, was dashed in pieces, near to us. Business was for some days, quite at a stand, and I had reason to fear the junk would be ice-bound. The sailors on shore whiled away the time, smoking opium day and night. Some of them bought quails, and set them fighting for amusement. Indeed, there was not the least anxiety manifested in regard to the vessel; and it was owing to the unremitting severity of the cold, that we were, at last, driven away from Kin-chow. The sailors delayed so long on shore, that the favourable winds were now passed away; and, dissatisfied with the dispensations of divine providence, they murmured, and gave themselves up again to gambling and opium smoking.

On the 17th of Nov., we finally got under weigh, passed along the rugged coast of Leaoutung, and, on the next day, reached the province of Shantung. Unluckily for us, snow now began to fall, and our sailors thought it expedient to come to anchor, though we had a fair breeze, which would have enabled us to make the Shantung promontory. My strongest arguments and representations were all to no purpose;—"Down with the anchor, enter the cabins, smoke opium, and take rest," was the general cry among the men. The next day, they showed no disposition to proceed, and went on

shore to buy fuel. When we were again under weigh, and the wind was forcing us round the promontory, the sailors thought it best to come to anchor at Toa-sik-tow (or Ta-shih-taou), near to the promontory, where there is a large harbour. This place is too rocky to yield any provisions; but some of the adjacent country is well cultivated, and furnishes good supplies. The inhabitants carry on some trade in drugs, but are generally very poor. The sailors crammed our junk, already well filled, till every corner was overflowing with cabbage and other vegetables. Even the narrow place where we dined was stuffed full;—“we *must* trade,” was their answer, when I objected to these proceedings.

A favourable breeze now began to blow, and I tried to persuade the men to quit the shore, and get the junk under weigh. They, however, told the pilot plainly, that they did not wish to sail; but after many importunities, he finally prevailed on them to weigh anchor. A fair wind had almost borne us out of sight of the promontory, when the breeze veered round to west, and the sailors immediately resolved to return and anchor; all sails, therefore, were hoisted in order to hasten the return; but the wind changing back again to a fair point, they were unable to effect their purpose, and so cast anchor. They continued in this situation, exposed to a heavy sea, till the wind abated; then they entered the harbour, and went on shore, the same as previously,—wholly regardless of the wind, which had now again become fair. I strongly expostulated with them, and urged them to go out to sea, but “It is not a lucky day,” was their reply. Nor was it till after a wearisome delay, and when other junks, leaving the harbour, had set them an example, that they were, at length, prevailed on to get under weigh. We had not proceeded more than fifty leagues, when the fellows resolved once more to return, but were prevented by strong northerly gales, which now drove us, *nolens volens*, down the coast.

Though the sea was amazingly high, when we came to the channel of Formosa, we saw many fishing boats, in all directions. I have never met with more daring seamen than those from Fuhkeen. With the most perfect carelessness, they go, four in number, in a small boat, over the foaming billows; while their larger vessels are driven about, and in danger of being swallowed up by the sea. Formerly, these same men, who gain a livelihood by fishing, were desperate pirates, and attacked every vessel they could find. The vigilance of the government has produced this change; and, at present, piratical depredations are very unfrequent in the channel of Formosa.

On the 10th of Dec., after having suffered severely from various hardships, and having had our sails torn in pieces, by the violent gales, we, at length, saw a promontory in the province of Canton,—much to the joy of us all. At Soah-boe (or Shan-wei), a place three days sail from Canton, our captain went on shore, in order to obtain a permit to enter.

We proceeded slowly in the mean time, and I engaged one of my friends to go with me to Macao, where, I was told, many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 13th Dec., and was kindly received by Dr. and Mrs. Morrison.

The reader of these details should remember, that what has been done is only a feeble beginning of what must ensue. We will hope and pray, that God in his mercy may, very soon, open a wider door of access; and we will work so long as the Lord grants health, strength, and opportunity.—I sincerely wish that something more efficient might be done for opening *a free intercourse with China*, and would feel myself highly favoured, if

I could be subservient, in a small degree, in hastening forward such an event. In the merciful providence of our God and Saviour, it may be confidently hoped, that the doors to China will be thrown open. By whom this will be done, or in what way, is of very little importance; every well-wisher and co-operator will anxiously desire, that all glory may be rendered to God, the giver of every good gift.

The kindness wherewith I was received by the foreign residents at Macao and Canton, formed quite a contrast with the account the Chinese had given me of "barbarian character," and demands my liveliest gratitude. Praise to God, the Most High, for his gracious protection and help, for his mercy, and his grace!

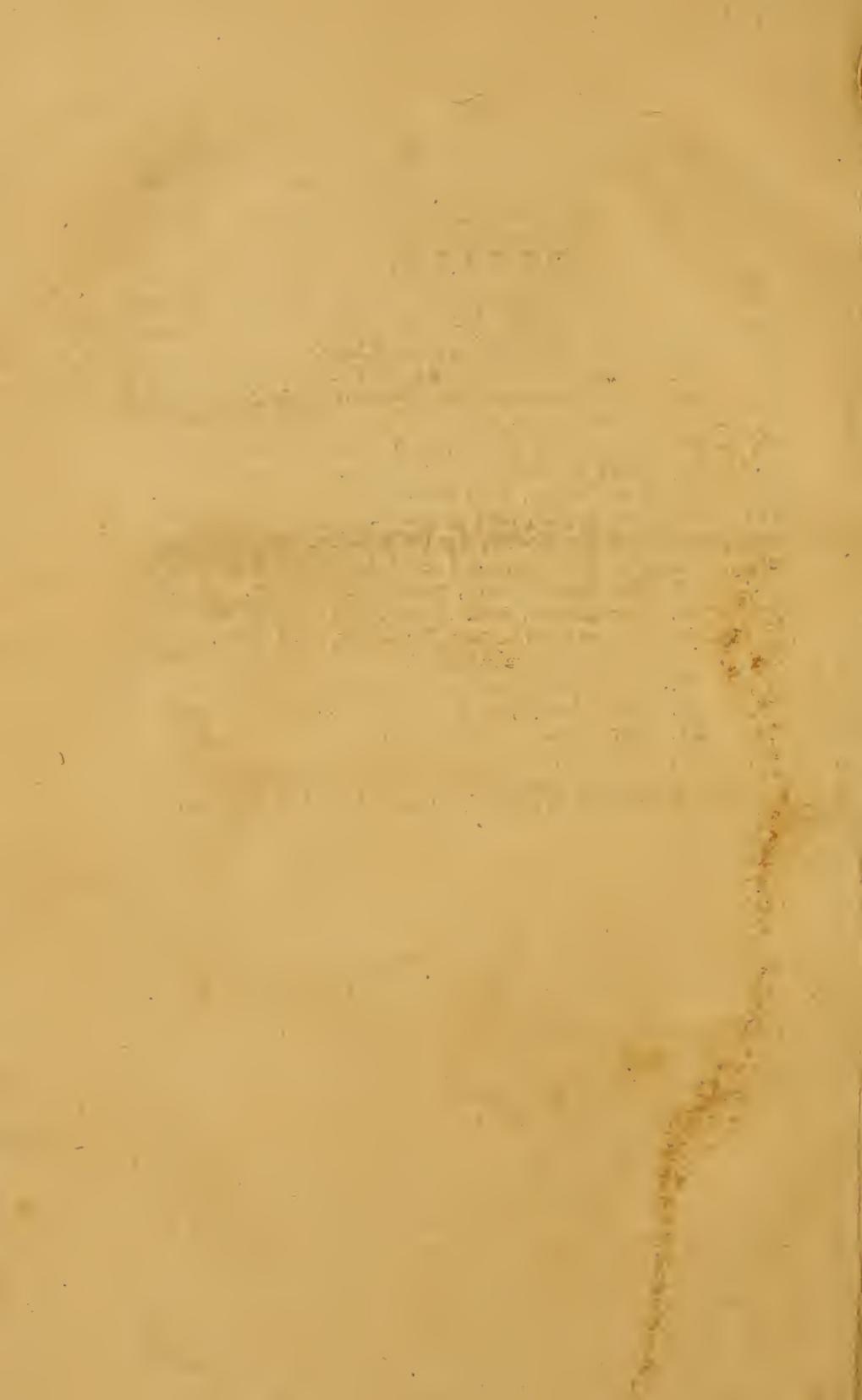


## ERRATA.

Page.	line.	
5,	10.	<i>Chans</i> , otherwise written <i>Shans</i> .
12,	11.	do. do. do. do.
15,	23.	<i>Chan-Pung-dam</i> , synonymous with <i>Lau-Pung-dam</i> , page 12.
18,	28.	For <i>Coung Shung</i> , read <i>Kaung Shung</i> .
19,	11.	Omit the before <i>Cephalonian</i> .
19,	24.	For <i>leaning</i> , read <i>learning</i> .
19,	33.	For <i>subject</i> , read <i>subjected</i> .
20,	27.	For <i>Soo-ae-kea</i> , read <i>Shan-keo</i> .
31,	15.	For <i>Shih-lae</i> , read <i>Shih-lee</i> .
35,	15.	For <i>Kaung-chung</i> , read <i>Kaung Shung</i> .
39,	25.	For <i>Ampeh</i> , read <i>Ampoh</i> .
39, note *.	2	lines from bottom, for <i>Jeaou</i> , read <i>Jaou</i> .
42,	6.	For <i>ought</i> , read <i>aught</i> .
50,	7.	For <i>Seang-hae-heen</i> , read <i>Shang-hae-heen</i> .
55,	13.	For <i>Shan-so</i> , read <i>Ke-shan-so</i> .
56,	21.	For do. do. do.
73,	7.	For <i>idex</i> , read <i>index</i> .

\* Soakah is Shan-keo; and Ampoh is Gan-po.

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Glass



